

METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

NEW YORK.

Granville, June 20, 1833.

Mr. Editor,—I should be glad to cheer you and your pious readers with accounts of special, powerful, and extensive revivals amongst us, but cannot at present, for it is not a time of special revival on this circuit. I am laboring as a Missionary for the present. However, God graciously grants us some tokens for good; now and then he lets some mercy-drops fall on us, which not only keeps us from sinking into despondency, but stimulates us fervently to pray that God would revive his work amongst us. In some places on our circuit, our congregations are large, attentive, and sometimes considerably affected under the word preached: and we trust that some individuals have been awakened and converted to God on this circuit this year. We have received a number into the church since conference. I hope to be able to send you more favorable accounts before the year closes. We have through much difficulty succeeded in rearing the frame for a commodious meeting house in the western part of the town of Powlett, which we expect will be opened for the worship of our blessed Lord, about the first of September next, at which time we expect to hold a four days' meeting in it. I have been, and still am of the opinion, that if we can succeed in completing our house in that place, it will be of great advantage to our circuit. We shall gather a large and respectable congregation, and I think considerable accessions to our church will follow in that place, as it is some distance to any other house of worship, and the people in general are very much in favor of our church. I have felt so much interest in the business, that agreeably to the wishes of our brethren and friends in that place, I have consented to be one of the trustees, and in that office I have exerted myself as far as my circumstances and other engagements would permit. I (together with the other trustees) have obtained all the subscriptions we could from our brethren and friends, who have been very kind and liberal considering their circumstances. But after all, I have been under the necessity of laboring much with my own hands, and of using my own money, and credit, to forward the house, our subscriptions falling short of the sum required to defray the expense of building. I expect that after deducting my own subscription from what I have expended and must yet expend, (to say nothing of the time and labor I have bestowed,) I shall, with the other trustees, be considerably involved for building the house. But I have faith to believe that God, whom we serve, will so open the way in his providence, that we shall suffer no harm for building a house where we trust he will record his name—where many souls will be awakened and converted to Him, and his dear child-

ren will be made joyful, and built up in their most holy faith. Mr. Editor, perhaps God will touch and open the hearts of your wealthy readers whilst reading what I have written, so that they will esteem it a privilege and a duty, to send what they have to bestow for such a religious and benevolent purpose, in letters directed to George Smith, East Granville, N. Y. If so, I assure them their donations will be thankfully received, and sacredly appropriated to the end for which they are hereby affectionately solicited by one who has labored and suffered much in supporting the two great principles of the religion of Jesus, viz. christian liberty and union.

GEORGE SMITH.

For the Methodist Protestant.

NEW YORK.

Tarrytown, July 2, 1833.

To the Ministers and Members of the Methodist Protestant church within the New York district.—

Agreeable to a resolution of the late annual conference of said district, I improve this time to notify you of the time and place for holding our conference camp-meeting. It will be held on the ground of Captain John M'Coy, about two miles from Peekskill and within one mile of General Courtland's dock, which will be the proper landing place, as there is sufficient water at the lowest tides for any of the steam boats. This dock is so directly on the river that the Albany boats may land passengers without great delays. This landing is probably better known by the name of Rowy Hook Point. The meeting will commence on Tuesday the 27th of August. I think that the convenience of landing, the beauty of the ground, the excellency of the water, and the fact that this is the only camp-meeting by the especial direction of the annual conference, will form sufficient arguments to induce a general attendance and encampment of our brethren and friends from the different parts of the district. It is my wish that our ministering brethren may sustain it with their presence, and that God will own, and bless and crown the labors of his servants.

JOHN H. AMBLER,

Chairman of the Camp-Meeting Com.

For the Methodist Protestant.

KENTUCKY.

Bowling Green, June 21, 1833.

Dear Brother,—In looking over the Methodist Protestant, of the 7th inst. I find an error in the publication of the Rev. J. Walker's letter, of May 16th, in regard to the number of members in Providence Circuit, which it is my lot to travel the present year, and as I do not wish any incorrect impressions to be made on the minds of the community, as it regards our prosperity as a church, I will give you a correct statement of our numbers on this circuit, and request you to correct the error. When Bro.

Walker wrote our number was 32, we have since added 9 others, which makes 41—our increase since conference has been 28, and our prospects good for further accessions. We have had to encounter considerable opposition, and much prejudice—but as the people become acquainted with our principles, these difficulties seem to vanish. Our people here are much united, appear to manifest a oneness of effort in the promotion of our infant Zion, and I have no doubt if we continue to cultivate a truly christian spirit and temper, and put our trust in the strong arm of Jehovah, we shall finally prevail. We expect to commence a camp-meeting on the 26th of July, at Providence meeting-house, Warren County, and O that the King and Head of Zion may be with us on that occasion—Amen.

Yours, &c. OSWALD POTTS.

For the Methodist Protestant.

OHIO.

McConnellsville, Morgan Co. June 18, 1833.

Dear Brother,—In looking over a late number I had the pleasure to see a supposed number of delegates to represent the Ohio Conference in our General Conference of 1834.

The cause of religious liberty is dear to the Western Pioneers of freedom. I am happy to inform you that the members of the Methodist Episcopal Church in Ohio, are uniting rapidly with us, perhaps more so than in any other state in the union. In this section we are increasing in members. Muskingum Circuit has increased rising two hundred members, and a fair proportion are young heads of families.

On Sabbath week last our brethren Gilbreath and Ross, held a two days' meeting at Ebenezer Chapel, and truly I must say, I have seen but few meetings which exceeded it in religious influence. On that occasion fifteen new members were received; and on last Sabbath seven more were received to be added to the three classes of the neighborhood. Yours, &c.

JAMES T. ADY.

Extracts from the Methodist Correspondent.

GEORGE BROWN, writes from Wheeling, Va. June 12—"Since my last communication I have visited the following places, to wit—Wayne cir. on the last Saturday and Sunday in April—we held a quarterly meeting in the woods, hard by Haysville, Richland county, 14 miles from Mansfield. There were a number of penitents, calling on the Son of David to have mercy on them—several persons joined, and brother Howell informed me that the way was opening, for some two or three new organizations to take place, within his bounds before conference. I preached in Mansfield three times in the Court House, to large and attentive congregations, and was desired to form a class, but all circumstances taken into account, it was judged premature.

"On the first Saturday and Sunday in May, I attended the third quarterly meeting for San-

dusky cir. at Tiffin. This is a beautiful little county town, on the margin of the Sandusky river, about 13 miles above Lower Sandusky, and is situated in the midst of a most splendid district of fertile land—every thing here evinces enterprise and thriftiness. I saw a great many Marylanders in this region; a considerable portion of the population however, is from the eastern states.—Our meeting was truly interesting—the speaking in the love-feast, was, to my understanding of the matter, truly spiritual: the sacrament was attended with much heavenly unction—God owned the word preached—some were added to the church, and our friends in the bounds of Sandusky circuit are quite encouraged.—Brother Gibbons informed me that there were five unstationed preachers in his circuit, who labor literally all they can.—Several societies have been formed, and the way is finely opening for farther enlargement. Surely our Sandusky brethren are a loving people—may the Lord send them abundant prosperity.

From Sandusky circuit I returned to Mansfield—thence to Columbus—thence to Washington, Fayette county, where the third quarterly meeting for Highland circuit was held on the 2d Saturday and Sunday in May. Here commenced the great rains and the high waters—yet, our meeting was pretty well attended, by several denominations of christians in that vicinity. It was a good time, all things taken into the account. The gospel of our Lord Jesus Christ appeared to make some impression upon the hearts of the hearers—the love-feast was a little Pentecost, and Oh! who that loves the Lord Jesus, could have failed to be delighted, at seeing, old side Methodists, Presbyterians, and Protestant Methodists, and others, all mingling together around the Lord's table? Some were added to the church—a lecture on church government, called for by the vote of the Sunday congregation, was delivered on Monday—so our meeting closed with much good feeling. Our meeting at Tiffin closed with a lecture too, and none were offended that I could hear of—when such a lecture is delivered, with manifest design all through, to avoid wounding the feelings of our opponents, they in general, will not take offence;—if they do they are obliged to conceal it, knowing that it is quite unpopular to get angry without a cause—and popularity is every thing, when the world is to be taken into the account. I attended a two day's meeting in another part of Highland circuit, on Wednesday and Thursday following, and so passed on (through Bainbridge, where I preached in the E. M. house) to eagle circuit.—After preaching at West-Union I proceeded to the quarterly meeting on Eagle Creek 3d Saturday and Sunday in May.—Preaching was well received, love feast and Sacrament were very profitable—I cannot say, however, that any sinners were converted, though some appeared to be penitent—only two members were received, and they were both from the old fellowship. Eagle circuit is nevertheless advancing considerably this year—houses of worship are going up—the membership is somewhat increased in numbers, and the order of the circuit is becoming better daily.—I rejoice in the hope, that brother Woodruff's assiduous attention to every thing belonging to his charge, *great and small*, will be greatly to the advantage of the circuit under his superintendence.—After preaching twice in Ripley, in the Presbyterian meeting house, and once in Georgetown, in the Court House, with all my soul, and I trust with some

effect, I proceeded to the Cincinnati circuit quarterly meeting, at Felicity, 4th Saturday and Sunday in May—it was held in the woods. Our old side brethren here, did a generous part, in entertaining our friends from a distance—(This same thing *they* and our *Presbyterian brethren did at the Highland Q. meeting in Washington—to their praise be it spoken.*) They attended and spoke in our love-feast, and come with our people to the Lord's table—party feeling was pretty much forgotten—it was a pleasant season—I think three persons joined, and four aged persons, who had delayed their return to God until quite a late period in life, presented themselves as mourners;—no young people came. The bystanders had confidence in their sincerity, and the scene was truly interesting—doubtless the angels of God rejoiced over it. One of these aged men, who lives in a destitute neighborhood, will in future have preaching at his house. Though brought to God late in life he may yet be very useful—live a great deal in a little time.

After preaching at New Richmond, Kern's, Batavia and Cluff, I reached Cincinnati, and attended a most delightful Q. meeting, on first Saturday and Sunday in June. Only one joined. Brother Evans has received near 170 members, and the church appears to be in a very good condition just at this time."

JOHN CLARKE, writes from West Middletown, Pa. June 10,—“I doubt not but all the lovers of the cause of God, especially those who were acquainted with Ohio circuit, were prepared to join in our rejoicing, about 9 months ago, on hearing that the Lord had at length breathed on this *valley of dry bones*. While our increase in membership has been very cheering to our spirits, and strengthening to the cause; the increase “*in the fear of the Lord, and in the comforts of the Holy Ghost*,” has been, to my mind, equally as evident, and yet more cheering. Thus far in this year, we have had in general a harmonious state of feeling; the societies have been kept (as far as I can know) *in the bonds of peace*; our official meetings have been well attended, and a disposition manifested, not only to reward their poor minister for his work, but also to aid him in it. Our last quarterly meeting held at New Bethel including the 25th and 26th of May, was signalized with the divine blessing; poor sinners were awakened and constrained to cry for mercy; many precious souls were happily converted to God—while the people of God *shouted aloud for joy*. There were added, on this occasion, to the church a considerable number, of such as we hope, shall be saved forever. It is worthy of notice, that the most distinguished conversions at this and at former meetings, have taken place, either in the houses of lodging, or in the woods, while a few were devoutly engaged in prayer together. Oh how desirable is it, that on such occasions, this course were universally followed by the members of our church.”

WM. MARSHALL, writes from Newark circuit, Ohio, May 26;—“We have lately organized a church of ten members, in the neighborhood of Harford;—we have also organized another in Mount Vernon, of eight members.”

BENJ. RYAN, writes from Highland circuit, Ohio, June 11:—“Considering the great increase of last summer and fall, on this circuit, I did not expect to be able to gather many this year, to the fold of Christ; but notwithstanding, we have added near forty since conference.

Brother Brown has visited us; he enjoys good health, and his visit has had a fine effect on the circuit.”

[JAMES TOWLER, writes from Xenia, Ohio, June 12—“Since I wrote you last, I have formed three schools, embracing about 150 scholars, and have furnished them with libraries of 70 or 80 volumes each. I find it almost if not altogether vain, to commence a school without a suitable library, and that should be increased by the addition of books once a year. When proper persons can be obtained, I mean such as, though they may not at first be qualified, will prepare themselves to teach and manage, and who will procure suitable books, success is sure to follow, and the school cannot fail to prove a blessing to the place where established. I have, as yet, to lament the decline of but one school gotten up by my service, since I accepted the agency; and that I am fully persuaded, is attributable, principally, to the want of united energy, and *covetousness*, which the apostle tells us is *idolatry*. I find too many, and those too who make high professions, as the followers of Him “who had not where to lay his head,” who can spend dollars freely, and with an open and cheerful countenance, for useless ornaments, and when called on to subscribe for the purchase of suitable books, to instruct the children of penury, in useful and necessary knowledge, to prepare them to read and understand that Book which is able to make them wise unto salvation, with a grim and distorted physiognomy will perhaps annex 25 or 50 cents to their names.”

This worthy brother, is an unstationed minister of the Methodist Protestant church; his limbs are palsied with the hand of time, and his head blanched with the frost of some 70 or 80 winters; yet he has accepted an *agency* to act, without fee or reward, in the interests of the S. S. Union, and is now, it would seem, attending to these voluntary services with the enterprise of a youth of 30. May heaven bless the efforts of the venerable man!

E. E. PARRISH, writes from Columbus, Ohio, June 8:—“At Mount Good-hope we will soon have completed a fine brick meeting-house, 30 by 40 feet, and will be out of debt for it. Our spirited brethren deserve much credit for their exertions to accomplish this house of worship. The Episcopal Methodists of this circuit, with the presiding elder at their head, have officially ordered the trustees of the Pleasant Hill meeting-house, to make the Methodist Protestant church a quit claim deed for said house; this is as it ought to be.

This *voluntarily* giving up, and making a quit claim deed for the “Pleasant Hill meeting-house,” is a new era in the history of Methodism. From this fact we would make two inferences: 1. The Episcopal Methodists, themselves, do not think the decision of the Supreme Court of Ohio, on the church property question, so valid, that they would like to have it tried over again. For, though this court has decided the main question, on the legality of the Methodist E. trust deed, in their favor, yet they have not reported their decision, that we know of; they have kept it behind the curtain; and the act above, it would seem, manifests a wish to keep it there.

2. We would infer that the investigations on the subject of church property, which have been provoked by the writs and persecutions of Methodist Episcopacy, have chastised them into a different course of policy. This we learn from the fact that the presiding elder sanctioned the

above doings. You may may invariably tell how the wind blows, at head quarters, when you see the direction this officer is shifting his sails. We will always allow men to see the error of an unjust course, and to abandon it from conviction. Could we be convinced, that this was the principle on which our Episcopal brethren have altered their course, no one, we are persuaded, would be readier to acknowledge the merit of such actions than we are. But should they have been driven to this course from necessity, or worldly policy, after having pursued, to their disadvantage, an opposite track, we can give them no credit for such apparent generosity.

ECCLESIASTICAL.

For the Methodist Protestant.

ON EXECUTIVE POWER.—No. 3.

Mr. Editor,—Under the Caption Leaders' Meeting, page 39, book of Discipline, 2d section, the 2d member of sentence reads: "and the amount each leader pays over to the stewards or treasurer as weekly or quarterly collections from his class." Here it is contemplated on the principle of christian confidence, that the leader will pay over to the stewards the collections received. But is there not "more and well defined executive power" wanting on this subject?

Suppose the leader shall withhold the funds, what then? In order to get the funds and to punish the leader, this matter, if attended to at all, must be turned over to the trial article, mentioned in a former number,—the money lost and the offender go unpunished? Have there not been some shameless instances of this kind already in the church?

Ought there not to be a sufficiency of well defined executive power to compel instant restitution or immediate exposure of the offender? I do not say in whose hands this power should be deposited—but I ask if it should not be placed somewhere? I have heard of instances of default and sacrilege which are a disgrace to the christian—nay to the infidel name.

Section 4th: "The leaders' meeting shall occasionally inquire into the punctuality of each leader in meeting his class, visiting his sick and delinquent members, and his attendance at the leaders' meeting; and all prudent means shall be employed to induce faithfulness in the discharge of these important duties."

"What are all prudent means?" and who is to be the judge of the amount of what is required under the terms "all prudent means?" But suppose he neglects all the duties, or any of them, what is to be done in his case? What will prudence demand? Will the leaders' meeting consider it prudent, and have they authority either to compel him to duty or to depose him from his class? I think not. May not his class elect him annually, and may he not hold his office in despite of his unfaithfulness—want of punctuality, and the ruinous consequences of his conduct to the church? Are there not instances of this kind in the church? I know there are. This is speaking out.—Yes, I have known classes to re-elect improper leaders even after their want of fidelity to their God—their christian character—the class and the church, have been proverbial.

In the fear of the Lord I ask, ought this state of things to be tolerated? Will not every intelligent member answer from their hearts, God forbid!

I am understood, I presume, and I ask again, if there be not more and well defined executive power wanting here? I have many more things to say on the subject of unworthy and unprofitable leaders, but I forbear, only requesting that the church keep their eyes open on this momentous subject, and entreating them for God's sake—their sake, and for that of our Zion, generally, to cause such an amount of executive power, to be provided as shall defecate the church from such obstructions to her prosperity.

Section 7 reads, "All appropriations for the relief of the poor in the station, shall be made by the leaders' meeting, and applied by the stewards; who shall visit the suffering member or members, in company with the leader, and administer to their necessities, in the manner prescribed by the meeting."

I ask, has it not been known that a very small minority of a Leaders' meeting have voted away, very improperly, nearly the whole amount on hand, of the funds collected for the widow and the fatherless, leaving scarcely enough behind to purchase a coffin for a widow indeed? Is this right? And ought there not to be more and well defined power provided against which a leaders' meeting, composed of a very small minority, should not dare to offend or trespass?

A Private Member of the M. P. Church.

P. S. I shall not turn out of my way to answer the surmises of any, until I shall have finished the work I have commenced. It would seem, indeed, as though it were apprehended that if wholesome and efficient executive power were introduced, that a few would expect to feel its force. I rest the subject in the calm and deliberate reflections of the church, believing they have too much regard for the purity of the church, to countenance laxity in either sound morals, or the faithful administration of that authority, without which nature alone would be law, and our Constitution and Discipline would be powerless.

A. P. M.

For the Methodist Protestant.

THE CAUSE OF EDUCATION.—THE PROSPECT BRIGHTENING.

Mr. Editor,—The following letter, which came to hand quite recently, is only one out of a number of similar import, addressed to me by young men of piety and talents, who are members of the Methodist Protestant church. After several attentive perusals of this letter, I determined to request you to give it an insertion in the Protestant, with a few remarks which I venture to address to the friends of Jesus Christ, who can appreciate the worth of souls, and possess the means of aiding pious young men to become useful and successful laborers in their Lord's vineyard. Permit me to use great candor in making an appeal to my brethren in behalf of those young men in whose success every feeling of my heart is interested.

It is well known to the intelligent portion of the community, that the Methodist people as a body, have been generally opposed to any systematic effort to educate young men for the christian ministry. This is so far true, that the Methodist Episcopal church, with all her colleges and institutions of learning has never established one theological professorship; nor have I learned that her general or annual conferences have in any way openly advocated any system of ministerial education. This open hostility to an educated ministry which was pursued with great zeal throughout the Sou-

thern States by her presiding elders and subordinate ministers in connection with other objectionable features of her policy induced me to withdraw from her fellowship, and unite with a people that I had reason to hope would gain wisdom by experience. But I fear, though reformers, we have not succeeded in leaving the prejudices of education behind us: for it seems we cannot be induced at once to feel the importance of a well instructed ministry, without which religious liberty is but a name. To aid this cause, the Rev. Nicholas Snethen and myself, being encouraged by some of the members of our church in this city, left our homes last year to endeavor to establish a theological school, which we fondly hoped would have succeeded to some encouraging extent. Shortly after our arrival, an education society was formed, and a course of lectures delivered in connection with its object, and to beget a lively interest in the minds of our members, with a view of perpetuating the institution.—But I fear all to no purpose. The last annual conference, it is true, did all that could be done without pecuniary means, to promote the spirit of improvement among its ministers. The subject received every encouragement, and no opposition. Hence the strong excitement in the minds of our young men, towards New York, as the *asylum* for the friends of education. Shall this attractive influence be lost through our neglect? Not with my consent. The friends of this cause in this city have just passed through a very dark day, and our hopes of success were much weakened. Brother Snethen's health so far failed, that he was compelled to resign the office which he sustained. The individual who was designed to succeed him, gave evidence of incapacity before he received the appointment; while some of the warmest advocates and strongest friends of the cause removed to a great distance.—But the prospect brightens. We have an organized society, and an efficient board of managers, who will not suffer the interests of the cause to slumber.

A few days since I was introduced by a friend to the Rev. Mr. Owen, one of the secretaries of the American Education Society, who gave me assurances that every pious young man from the Methodist Protestant church who shall come properly recommended, and possess the requisite qualifications, shall receive the same aid that is afforded to young men in like circumstances from any other denomination of christians. He also informed me that the board of directors would very soon make arrangements to commence a school upon the plan which we had designed to adopt, viz: upon the manual labor system. This school will be located in this city, and will be therefore admirably suited to our interests. Seventy-five dollars annually is the amount allowed to each candidate for the ministry, and those who are willing to employ a portion of their time in some profitable department of labor, will doubtless esteem it a great privilege to enter this school as soon as it gets into operation.

Here I feel we have firm footing. There is no speculation here. Every young man whose heart burns with desire to save perishing sinners, and wants to be thoroughly qualified for his work may come here, and set about the work. I say this to encourage those who have applied to me for assistance and advice from different portions of our work, to whom I have been compelled to use the language of discouragement. But the door is open, and the

letter which I wish you to publish was the cause; for it waked me up from my slumbers and set me to work.

I know that there are many of our brethren in different parts of our extended work who sympathize deeply with me in this cause. Will they organize societies to aid their young brethren, or will they send their contributions inclosed in letters to me to be applied to their use. Many are now waiting for such aid, and some have gone out into the work, because they despaired of assistance; but they will soon return and commence their studies when the way is prepared. Who that possesses the means of doing good, will withhold their contributions from this most important work. Could my brethren view the stately book room of the Methodist Episcopal church now going up in Mulberry street, in this city, through the contributions of their members, methinks I should not plead in vain for a far more noble and excellent cause. Who among us will emulate their zeal? they to build a perishable edifice, we to edify the immortal mind!

IRA A. EASTER.

For the Methodist Protestant.

Dear Sir,—I have been pondering over the important matters contained in your's of the 4th, and like one of old, I have said, Lord what wouldst thou have me to do? It is my supreme desire to glorify my beneficent Creator, with my body and spirit, which are His. Yet after a calm, sober and prayerful reflection, I have not been able to think as some of my brethren do, viz: That I ought to enter the travelling ministry immediately. And now I will write you freely my mind on this all-important subject.

I view the cause of Christianity as a system the most grand, glorious and beneficial, that was ever introduced into our miserable world; a system which ought to be skilfully and ably defended by those who profess to be teachers of truth and righteousness. But that this is not the case in our church you know full well.

I have therefore resolved not to enter precipitately into battle, but to wait until I am thoroughly equipped for a glorious and triumphant war.—My soul is absorbed in the pursuit of knowledge, I feel an insatiable thirst for it; yet my circumstances are such that I cannot make the progress I wish, nevertheless I am doing all I can. I have commenced studying the *Greek Grammar*—I take a lesson every morning with a gentleman of this place, and also a Latin lesson every other day. I find but little difficulty in studying the Greek, if I have only time, I think that in a very short space I could master them both. My school at present consists of nearly 40 children, which makes my labors very great—and it is only by setting up late, and rising early, that I can do any thing, so that it will take me a very long time to accomplish my object in this way. I have therefore determined to try some other means, to see if I cannot obtain help from some quarter. In two years I could by hard industry make myself well acquainted with the Latin and Greek languages, and be qualified for any employment connected with the church of God—four hundred dollars would accomplish this object; it would pay for my board and tuition in either city or village.—Now is there a benevolent institution anywhere that if application were made, and I were properly recommended, would aid me to this—if not, are there enough men of liberal minds in the Methodist Protestant Church, in the city

or elsewhere, that would raise the above sum? If neither of these two ways will meet the case—do you know any man or any number of men, that would lend the amount, as it would be wanted on interest? I could give no security except some of my brethren of the church would become responsible.

If either of these plans can be adopted, I will give up my school at the end of this quarter, and enter heartily and solely into the work. I am determined that if my life and health be spared, that nothing shall induce me to abandon my object.

Will you write me freely on this subject? You are the only friend to whom I can apply for help and advice! I long to mingle with the society of the wise and just. If you can think of any plan I shall feel glad. Give me all the assistance in your power—and my Heavenly Father will reward abundantly. Yours, &c.

T. B.

For the Methodist Protestant.

In the 20th number of the Methodist Protestant, "Alegeris" proposes the following queries, viz: "Has Christ established a form of church government in the New Testament for his church? The Jews had a form of government by Divine authority. Have not Christians also?"

Yes, the New Testament establishes a form of government for the Christian church also. I am aware that many great and good men have asserted the contrary, but I must acknowledge that their mere assertions never satisfied my mind, nor could I ever bring myself to believe that the New Testament was so incomplete as to furnish no particular form of government for the Christian church. It is true, there is no form of government prescribed with any particular name. We do not find either the Episcopalian or Presbyterian form of church government exclusively designated in the New Testament. But it would be injudicious to infer from hence, that no form of church government was prescribed there.

When Martin Luther and other great men commenced the work of Reformation, every pretention and title of the Pope of Rome was closely and severely examined. 'Our Lord God the Pope,' was denounced as highly blasphemous. 'Prince of the Apostles,' and 'of the kings of the earth' as arrogant and presumptuous. But with regard to the title, 'Apostolical and universal Bishop,' there was some difference of opinion amongst the Reformers themselves. They appear to have had no difficulty about the proud adjunctive epithets, but some of them contended strongly that the title of Bishop was scriptural, and others as stiffly maintained that bishops and Presbyters are the same order. Hence arose the distinctive appellations, Episcopalians and Presbyterians. Neither of these could find their particular form of church government exclusively prescribed in the New Testament. And hence, I suppose, came the assertion, that 'no particular form of church government is prescribed in the New Testament.'

In opposition to this assertion, I submit the following remarks, to the serious consideration of my brethren:

1st. There are (allow me the expression) constitutional principles laid down in the New Testament. Christ is the founder and head of the church—see Matth. 16 chap. 16 to 18 ver. Eph. 1, 22, Col. 2, 19. Believers are members of one family, having equal rights and privileges; and all dominion or lordship of one or a few over the

family, is plainly forbidden—See Romans 8, 32, 1 Cor. 3, 22, 23, Eph. 2, 19, Matt. 20 chap. 25 to 28 ver. Other particulars might be mentioned, but these are sufficient as a specimen.

2d. *Government implies law.*—Now the moral law so far from being repealed or made void, is established by the gospel—Rom. 3, 31. And the Lord Jesus explains the meaning, and enforces the requirements of this law in the New Testament—See the sermon on the mount—see also Matt. 22, chap. 34 to 40 ver. The moral law therefore is now incorporated with the gospel, and the mode of treating an immoral or an offending member of the church is particularly described. Matt. 18 chap. 15 to 20 ver. Gal. 6, 1, 2. 1 Cor. 5, 7.

3d. *An efficient administration.*—And for this the Saviour has amply provided by the appointment of various teachers and officers, whose appropriate duties are described, and their solemn responsibilities announced—Eph. 4, 11, Acts 6 chap. 1 to 6 vers. Matt. 24, chap. 45 to the end. And if we prefer the practice of the Apostles in matters of church government to human expediency, the manner in which these officers and teachers are to be appointed in perpetual succession to the end of time, may be found in the New Testament—See the first and sixth chapters of the Acts. I consider the practice of the Apostles in these important matters equal to an imperative law, because the Saviour had promised them the holy spirit, to guide them into all truth, and we know, that promise was fulfilled.

This is a very brief sketch of that form of church government which I believe to be clearly prescribed in the New Testament. I should like to see the views of some of your great and admired writers on this subject—perhaps some of them may have favored you with their views on it, before this will reach you, and in that case it may be useless to publish this little piece. I am too far from the printer to write more than one sheet will contain, and as this is now full it must close.

ZEPHO.

Potsdam, June, 1833.

We shall be glad to hear frequently from "Zepho"—and wish him much success in his researches. If we be not greatly deceived, he will throw considerable light on a much controverted subject. We would suggest that he transcribe his scriptural authorities, in order that they may be seen at once. Certainly it is of great moment to know the form of church government intended by our Lord, and established by his Apostles.—Editor.

A STARTLING PROPOSAL.

We have been credibly informed that at the late meeting of the Connecticut Baptist convention, in Lebanon, on the 11th instant, one of the brethren proposed "that we open a correspondence with other denominations of Christians."—It was by a majority ordered to lie on the table for the present. But the feeling which prompted the motion, does honor to the spirit of Christ, who was its author. Such sentiments are beginning to show themselves; they will catch like fire in the woods, among generous souls and warm hearts, and in a few years we do not doubt of seeing delegates interchanging christian fellowship and counsel among all evangelical denominations, affording a pledge that the peculiarities of each are held subordinate to the common faith of ALL.—N. Y. Evan.

For the Methodist Protestant.

**Revivals of Religion and an Educated Ministry—
the most efficient means for the conversion of
the world.**

The age in which we live, is unexampled for remarkable results. Prodiges in natural and theological science, are of such frequent occurrence, that they cease to excite surprise or produce admiration. They weaken the interest which they would otherwise elicit, by the facility with which they are multiplied, and it will be happy for society, if their great moral influence is not proportionately lessened. Radical and permanent improvement in the moral condition of man should be the object, ardently desired and steadily pursued by every philanthropist.—To adopt the best means for the accomplishment of this beneficent end requires a large share of that "wisdom which cometh from above;" and we might very properly add, much of the spirit of prayer for the sanction of Jehovah.

In reflecting upon this deeply interesting subject, our thoughts were led to dwell upon the means which are likely in the providence of God to be made the most efficient, in producing the most important object of which the heart of man ever conceived—the conversion of the world. These are evidently the spirit of revivals, in connection with an educated ministry.

At first view, many persons who have watched attentively the rapid march of benevolent institutions, may be disposed to question the propriety of giving such prominence to the spirit of revivals, and the cause of education while the circulation of the scriptures, and tracts, the institution of Sabbath schools, the spirit of missions and other benevolent associations, have all contributed in their degree to carry forward the work of evangelizing the world. All this we admit, but do not feel inclined to give the pre-eminence to any but those peculiar means which seem to us to be designed by divine providence to take the precedence in the moral renovation of the world. In the consideration of this important subject we have placed the influence of revivals of religion in the front rank, because we find it so placed in the New Testament. Men were evidently first soundly converted to God, and possessed a living and active faith in the Lord Jesus Christ, before they were moved to call sinners to repentance. We are aware, that the advocates of an educated ministry are often charged with selecting young men of promising talents and good moral character, and qualifying them for the gospel ministry without regard to the soundness of their piety; and hence many educated ministers have been charged with preaching *themselves* and not Christ Jesus the Lord. That there has been some ground for this charge, we think will not admit of a reasonable doubt, and where a religious denomination becomes more ambitious of sustaining a sectarian creed, than to promote the salvation of immortal souls, this fatal practice may be pursued to an alarming extent.—This, however, is putting the subject in the most unfavorable light, and making it subject to its greatest abuse. It is only by uniting the object of education with the spirit of revivals that the church of Christ will feel an impulse never equalled by the combination of any other principles.

No two principles ever did or ever can harmonize more delightfully, than deep experimental religion, and an ardent thirst for human learning. The individual who possesses the

largest measure of deep toned piety, will invariably feel the highest responsibility for the improvement of every faculty of the mind; and as it is generally admitted, that piety and learning when combined, produce the highest qualification for extensive usefulness; so every conscious christian will delight to employ his time, and devote his talents in that way which will the most effectually subserve the interests of the Redeemer's kingdom.

If we should attempt an answer to the following question, "Why does the present age more abound in benevolent operations than any that has preceded it? It would be this: No other period since the days of the Apostles has furnished the same amount of the spirit of revivals; and these in their turn have produced an unprecedented number of well educated ministers of the gospel. In the union of the mighty agents the spirit of benevolence has walked abroad in the earth, scattering its blessings, and diffusing its benefits into numberless and diversified channels.

We have only to read attentively the rise and progress of the New Testament church, and the seeming mystery will vanish like darkness before the rising sun. No man can read Paul's letters to the churches, to Timothy and Titus, without being convinced, that next to thorough heartfelt piety, he insists most upon the diligent cultivation of the mind. And how it is that multitudes of ministers and private christians contrive to read their bibles without feeling the force of this remark, we have never been able to determine, unless it may be ascribed to the prejudice of education. The present age is without a precedent in the production of a number of ministers of the gospel, who manifest equal zeal in the cause of education and the spirit of revivals.

This fact is becoming so notorious in the christian church, that learned ministers who are destitute of feelings favorable to revivals, are falling into disrepute. It is now every where seen and felt, that genuine religion and sound learning, are the only hope of the church, and whatever may have been the standard of piety among the educated clergy in former years, the young man who is now looking forward to receive assistance in a thorough qualification for the work of the ministry, must look to it that he possesses much of the mind that was in Christ. Too much religion he cannot possess for the highly responsible office of a minister of Jesus Christ; and the spirit of the present age demands an entire and exclusive devotedness to the great work of saving precious souls. No young man should be licensed to preach who does not give satisfactory evidence of possessing the spirit of revivals and zeal for the promotion of sound learning. Without these he may be looked upon as belonging to another age, and totally unsuited to the state of the world in which he conceives himself called to labor.

It would be well for those persons, into whose care Divine Providence has committed the responsible duty of judging of the qualifications of those who are candidates for the gospel ministry, if they should carefully watch the spirit of the age in which they live: for their accessions will most certainly have an important bearing upon the conversion of the world. To lower the standard of either piety or learning would evidently impede the work of salvation; and in proportion as the whole body of professing christians shall awake to the importance of cultivating a spirit of religion favorable to an increase

of revivals, and unite in requiring of those who profess to be ministers of Jesus Christ, a heart full of deep-toned piety, and a head equally full of sound knowledge—in that degree will "the earth be full of the knowledge of the Lord as the waters cover the sea."

We would most earnestly, and affectionately invite the attention of the members of our church to a prayerful consideration of the part which we are required to take in the conversion of the world; and let each one ask himself the question, am I an idler in God's vineyard? Have I nothing to do or to suffer in promoting the work of salvation? Do I pray ardently for a revival of spirit? and am I conscientious in promoting sound and useful learning, especially among those who feel that they are moved by the Holy Ghost to preach the gospel? Let each member and minister as he carefully reads over this essay, place himself at the judgment seat, and as if the final Judge should ask the question, let him answer for himself to God. Alas! what are we doing for the cause of Christ? Let the recording Angel answer.

NATHANIEL.

For the Methodist Protestant.

**A FEW THOUGHTS ON THE POWER VESTED IN
THE PRESIDENTS OF DISTRICT CONFERENCES.**

Mr. Editor,—I ask leave to refer your readers to our Constitution and Discipline, article 11th, page 27th.—Amongst the duties and prerogatives of president it is stated: "and to make such changes of preachers as may be necessary, provided the consent of the preachers to be changed be first obtained."

Now I certainly object to this, for several reasons; first, because during the recess of conference, it makes the ministry in a very high sense independent of the church, and enables them in any combination for that object, (can they enlist the president in their views,) completely to annul every appointment of the conference, and thereby as far as the stationing power is concerned, to do away the advantages resulting from a representative government.

Second: Very serious evils have been experienced in the old Methodist Episcopal church by the presiding elders removing ministers against the consent of the respective churches, and in some instances revolution has been the result.

I ask, can such churches, having adopted our Constitution and Discipline, rest contented, whilst they suffer from the operation of the same principle as that from which they have so recently escaped?

We love and revere ministers, but we cannot even for a limited time, confide to their keeping and operation such immense power, unless it have suitable checks in the lay department.—Nearly all heresies, delusions, abuses, and persecutions, in all ages and countries which have disgraced our common christianity, have been brought into the church by the clergy.—Thousands of men gifted in the pulpit have but a small share of prudence or judgment to act out of that sphere.

It is therefore proper that they should be confined to pastoral duties, or if they go beyond those, it should be under the supervision of their lay brethren.

The evils we complain of can be remedied by the concurrence of the churches concerned, being required; which can easily be had through the quarterly conferences.—Let us all co-operate in the great object for which we left the

"old dominion," and labor to secure the advantages of a truly representative government.—By so doing, under the auspices of heaven, to a great extent we shall be able to redeem the Methodist community from a spiritual tyranny that once threatened perpetuity.

PRESIDENT OF A DISTRICT CONFERENCE.

June 25, 1833.



BALTIMORE:

FRIDAY, JULY 12, 1833.

Methodist Protestants must increase as long as they continue to hold the principles of an equitable Church Government, and while they shall earnestly contend for the faith once delivered unto the Saints.

Methodist Episcopal brethren are passing rapidly over from their land of Egypt and from their houses of bondage into the land of equal rights and privileges, and are preparing homes by laying their foundations deep and strong in the principles of religious liberty, and in the word of God, which teach and require that we "call no man master on earth" at the same time that we are commanded to "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

Methodist Protestants! do we wish to prosper abundantly in numbers and in grace? Then let us live for these objects. Are there any roots of bitterness in any of us towards our persecuting Methodist Episcopal brethren? We cannot expect to prosper if we indulge this spirit. The Saviour of men commands us to love our enemies and to do good to those who despitefully use and persecute us.

Love to God, to one another and to our enemies, must mark our inward tempers and our deportment.

"Vengeance is mine," saith the Omipotent Jehovah, "and I will repay," but if we substitute vengeance for love of our enemies, is not this arrogating to ourselves what belongs only to God, and can we expect the blessing of God, whilst some are indulging dispositions which the Great Head of the Church has forbidden on pain of his displeasure and punishment?

God will be our defence and our protection against the malevolent attacks of those who persecute us if we obey his commands—and that some of these quondam friends have become our most relentless foes—our fellow citizens themselves are witnesses. Let us trust in God, seek for holiness of heart and exemplify meekness, love and charity, and the God of peace will be with us. Our church shall continue to increase gloriously to the confusion and overthrow of our enemies, whilst our hearts shall rejoice, and all who love our Lord Jesus Christ will say amen.

"The Lord is my shepherd—I shall not want."

Is this indeed the language of our church? Can she adopt this declaration and call it all her own? He is her shepherd if she be indeed of his fold. Are there not some wandering sheep amongst us, whilst there are many who remain near their shepherd's side? In the numerous secessions from the old into the new church, are there not too many whose spirits are diseased, and who are rather a curse than a blessing to the infant church?

Are there not some turbulent and uncontrollable spirits amongst those who never knew what meekness and

temperance and the love of God are? and are not such a bane rather than a blessing to our community?

Such ought to be noted, marked, and either brought to order, or dealt with according to the rules of the gospel. Let us shew such that we disapprove of their temper and conduct, and that we are determined to rid the church of those who will not be governed by the precepts of the gospel.

The last Maryland Annual Conference adopted the following resolution:

"Resolved, That a committee of seven be appointed to examine the Constitution and Discipline, to ascertain what amendments should be recommended to the several annual conferences, and to make known through the columns of the Methodist Protestant, the result of their deliberations.

Whereupon, Dr. J. S. Reese, Dr. W. W. Wallace, James R. Williams, W. Kesley, W. Starr, Dr. Francis Waters, and Eli Henkle, were appointed on said committee."

The Committee are progressing in the performance of the duty assigned them, and we learn they hope soon to furnish the result of their examination for the columns of the Methodist Protestant. It is probable their report will correct much of the discrepancy of view amongst brethren on several interesting points. We have no doubt but great discretion and good judgment will mark the character of the views they shall submit.

Of course the Annual Conferences will give the subjects and views which the Committee may propose for consideration, all the attention and careful examination in their power. Our readers will no doubt look with interest for the report.

It is increasingly necessary that every minister, preacher and member of our church should possess a copy of the Book of Discipline of our Church, when we perceive the great and intense interest manifested amongst so many in reference to a considerable number of the provisions in said Book. Let each pertaining to the church, male and female, carefully examine the results of conventional labour—make himself and herself acquainted with this small volume, and by so doing, they will be the better prepared to compare and contrast the varied amendments, alterations or retrenchments proposed.

We repeat to unpaid subscribers, that their subscription money is greatly needed. Brethren and friends, will you not each forthwith send what is due to us. Our Agents in a few places forget that we look to them confidently for their active services in making and forwarding collections. If any are at a loss to know those unpaid in their neighborhood, accounts will be sent on their, informing the publisher by mail. Will they please attend to this little matter.

Our ministers and preachers will be allowed a liberal discount for all the orders they may send for either Clarke or Mosheim. Bro. Evans, in addition to his order for 30 copies of Mosheim, has ordered six more.—Surely our preachers are tendered sufficient inducements every where to exert themselves for the circulation of our books. All orders from responsible purchasers will meet prompt attention. Each will please order what they believe they can dispose of, with directions where and how they shall be sent.

Prideaux's *Connexion of Sacred and Profane History*.

This work is now ready for sale, and is unquestionably the best which has been published. No Bible student should be without it—Teachers in Sabbath schools—Divines who have Bible classes—and every student for the pulpit should each possess a copy; whilst every reader,

whether professor or non-professor of religion, who wishes an intimate acquaintance with the varied leading characters, whether warriors, kings or statesmen, heroes and heroines of past ages, will meet a more satisfactory and connected account of the prominent personages who were either a signal curse or benefit to mankind, than can be found in any other work extant.

This work has five plates and maps, illustrative of the principal places and events—is completed in 2 vols. and neatly bound and lettered, for \$5; one-third off by the quantity.

CAMP MEETINGS.

A Camp-meeting for the New Castle Circuit, of the Pennsylvania Annual Conference, will be held at the Pivot Bridge, on the Chesapeake and Delaware Canal, about one mile from the Maryland locks, to commence on Thursday, the 25th of July ensuing, and to continue for several days. As this place is, in consequence of the "People's Line," made so contiguous to Baltimore and Philadelphia, our brethren from both places are respectfully invited to attend. We shall be pleased to see some tents from both cities. Our ministerial brethren from both cities and other places, are particularly invited.

JOHN G. WILSON,

Superintendent of New Castle Circuit.

New Leeds, June 29, 1833.

A Camp-meeting to be conducted under the superintendence of Methodist Protestant Ministers for Northern Neck Circuit, Virginia, will commence on Thursday, 15th of August, on the land of James M. Smith, Esq. Northumberland County. The situation is an advantageous one; being a mile and a half from Cove River, having bold water, and the same distance from Heathsville, the county seat. Every preparation will be made for the comfortable accommodation of friends from a distance; who are invited to unite with us in this feast of tabernacles.

J. M. JENNINGS, Superintendent.

We call the attention of our friends abroad to the business character of the following communication. The books and papers are forwarded.

Trough Creek, Huntingdon Co. Pa. June 20.

Mr. J. J. Harrod, Dear Sir.—The Quarterly Conference of the Methodist P. Church for the Juniata Circuit, convened on the 17th inst. at the house of Robert Speer.

The Rev. Jesse Wright, was called to the chair, and Robert Speer, appointed Secretary.

Rev. Hugh Doyle, presented and earnestly recommended the paper called the "Methodist Protestant," to the favorable notice of the members present: Whereupon, the following subscribers for one year, was received, with pay in advance, which is herewith enclosed. \$10.

Rev. Jesse Wright,
William Young,
William Houck,
Henry Shuder,
Lias & Rowser.

Address:—Trough
Creek, Post-office, Hun-
tingdon Co. Pa.

Bro. Doyle, stated to Conference, that he found this circuit to be very destitute of the publications of our church, and that the loss to the cause of MUTUAL RIGHTS or RELIGIOUS REFORM arising therefrom is great; he therefore begged leave to offer the following resolution, which was unanimously adopted:

That Bro. Robert Speer, (Recording Steward of this circuit) be recommended to Bro. Harrod by this conference, as a suitable and safe person to appoint as *Book Agent* for this Circuit. And

that should Bro. Harrod feel disposed to confirm this recommendation, he is hereby desired to send the following Books:

- 4 Poly Glot Bibles.
- 8 doz. M. P. Hymn Books.
- 1 " " " Camp do.
- 8 " " " Discipline.
- 3 " Minutes of Baltimore Con. for 1833.
- 1 " History and Mystery.
- 1 " Defence of Truth.
- 1 " Jennings's Exposition.

JESSE WRIGHT, *Chairman.*

ROBERT SPEER, *Secretary.*

RELIGIOUS.

For the Methodist Protestant.

"Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God."

In the view of the inspired and deeply experienced apostle, an unbelieving heart is to be accounted an evil heart; it is an evil heart, because it is in opposition to all goodness and truth. It is the exercise of a carnal mind, which is enmity to God, not subject to his law, neither indeed can be. God is light, and in him is no darkness at all. But an unbelieving heart prefers darkness to light—is opposed to God, has a principle of fixed enmity and disaffection to all goodness and excellence. To be opposed to God, is to take sides with the grand enemy of God and man. An unbelieving heart is not only opposed to God's general character, but is utterly opposed to the divine perfections and attributes of his nature. Truth is essential to his majesty and glory, and the happiness of all holy beings is based on the eternal veracity of God. The unbelieving heart hath made God a liar, because he believeth not the record he has given of his Son. It necessarily follows, that an unbelieving heart is opposed to the mercy of God, as revealed in the gospel. Through the all-atoning merit of our Lord Jesus Christ, salvation is freely proposed to sinners, who are invited to come without money and without price. The Great Supreme, in the plenitude of his rich mercy, even condescends to expostulate and entreat his rebellious creatures, saying, "turn ye, turn ye, why will ye die, O house of Israel?" But the unbeliever proudly rejects and disdainfully tramples under foot, all this boundless grace and goodness.

It is also true, that the unbeliever is opposed to the wisdom of God. The manifold wisdom, displayed in the gospel; the apostle Paul speaks of it as the depth of the riches, both of the wisdom and goodness of God. No wonder angelic minds are lost in wonder, when contemplating the infinite display of divine wisdom, manifested in the astonishing scheme of salvation by Jesus Christ. The justice of God satisfied. The violated law honored. And poor, lost, wretched, undone sinners brought into the favor and friendship of God, "made heirs of God, and joint heirs with Christ." Surely this will fill all heaven with acclamations of praise, and furnish an eternal song of "glory to God in the highest," among the seraphic choirs above. Yet, Oh strange! the unbelieving heart despises this wonderful display of wisdom, mercy and truth, and prefers his own consummate folly, and leans to his own misguided understanding rather than confide in the wisdom of Him who is the great origin of all worlds, and intelligences. In fine, a heart of unbelief is in a state of departure from the living God. And they that are

far off from God perish. This is the final unhappy state of all who live and die in unbelief. But to contrast a believer with an unbeliever, how great the disparity. The language of the believer's heart is expressed by David, in the sweet strains of devotion and gratitude: "How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thine house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life; in thy light shall we see light." So far is the unbelieving heart from any relish for these sublime pleasures, that it is charged by the inspired writer of saying to the Almighty, "depart from us, for we desire not the knowledge of thy ways." To the believer, "the ways of wisdom are ways of pleasantness; and all her paths are peace." The genuine language of the unbeliever is, "go thy way for this time. It is in vain to serve God; and what profit is it that we have kept his ordinances, and walked mournfully before the Lord of hosts." To the believer Christ is precious; to the unbeliever he is a "stone of stumbling and rock of offence." The believer says to Christ, "thou art the fairest among ten thousand, and the one altogether lovely, to whom shall we go; thou hast the words of eternal life." The unbeliever says of Christ, "He is a Samaritan, and hast a devil; why hear ye him?" The believer sees him as "the only begotten of the Father, full of grace and truth; and receives of his fulness and grace, for grace." The unbeliever views him as a "root out of a dry ground, having no form nor comeliness, no beauty; and possessing nothing desirable. Such is the perverse heart in a state of nature, of unbelief, opposed to all good, even to its own eternal happiness. The merciful Jesus himself assures us, "he that believeth not is condemned already, and the wrath of God abideth on him."

My brethren and sisters in Christ, can we not look back to the time when an evil heart of unbelief reigned in us? Can we not look to the hole of the pit from whence we were dug, and adore that grace that took us from the mire and the clay, and placed our feet on the rock of ages? Took from us an unbelieving heart, and gave us a new heart, a penitent believing heart; can we not look back to the time when we had no spiritual discernment, when the eyes of our understanding were darkened, till the glorious Sun of righteousness shone with beams that at once filled and healed the sight: how astonishing the rays that penetrated the darkness of our hearts, and directed our wayward feet to a pardoning God—to a dying Saviour, and to a quickening and comforting Spirit, which enabled us to see the glory "of God shining in the face of Jesus Christ;" directed by this light we saw the hill of Calvary, and were enabled to cast our hearts of unbelief at the foot of the cross, and hear the precious language of Him "who spake as never man spake." Believe in the Lord Jesus Christ, and ye shall receive remission of sins and an inheritance among them that are sanctified. Oh let us continue to seek for the influences of the spirit, which alone are able to purify the heart; and by a life of self-denial, crucifixion to the world, and devotedness to God, shew to all around us, that he "that hath this hope in him purifieth himself even as Christ is pure. This heavenly treasure imparted to the soul, lays hold on eternal life; it brings near invisible realities, and fills the mind with things hoped for; faith is a sure and steadfast anchor,

rendering the soul immovable amidst the storms of life; and having respect unto the recompense of reward. It is by faith the soul receives strength and courage to fight, and pursue the conflict to complete victory. "They overcome by the blood of the Lamb," says St. John, the highly favored servant of God. "After this I beheld, and lo! a great multitude, which no man could number, of all nations and kindred, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; these are they that came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, therefore they are before the throne of God, and serve him day and night in his temple." A PATRON.

For the Methodist Protestant.

TO WILLIAMINA C—, WRITTEN IN AN ALBUM.

Williamina, look around thee, where are the companions of thy earliest days? Are not some of them sleeping in the cold embrace of death? Will not thy present companions soon share the same fate? And must not thou too die? Is there not an hour coming when thy body shall moulder with theirs?

Look downward—There is the house appointed for all living—there the ancients lie forgotten—there sleep in silence all the dead—the innumerable dead. And ere long Williamina must lie there; and the hand that now pens these thoughts must lie there.

Williamina look within—what dost thou discover? A principle which defies death, and triumphs in the jaws of mortality—a soul immortal—existence parallel with an eternity to come. But where and how shall it exist? Look upward. Thy Saviour beckons thee to himself. He points thy wandering eye to mansions of celestial glory. Look not at the things which are seen, which are temporal, but look at the things which are not seen, and which are eternal. He opens the gate of Paradise and bids thee follow him and dwell there. Wilt thou take up the cross and follow him? Art thou able to drink of the cup that he drank of, and to be baptized with the baptism that he was baptized with? If so, deny thyself—if thou suffer, thou shalt also reign with him. Hear his voice—listen to his words—He that endureth to the end shall be saved. Be thou faithful unto death, and I will give thee a crown of life. Williamina farewell. JOHN.

VIOLATION OF THE SABBATH.

During the recent session of the County Court, held in Rutland, a decision has been made which, in our opinion, cannot fail to produce a most happy and salutary influence upon the moral interests of the community. An action was brought to recover damages for a breach of warranty in the sale of a horse. The evidence disclosed the contract of sale and warranty to have been made on Sunday. The court decided that no action could be maintained on such contract. It being contrary to the obvious meaning of the statute of this State relating to the Sabbath day, as well as a violation of the obligation of the moral law, and therefore illegal and void. We understand that this decision has been excepted to, and that it will pass to the Supreme Court for revision.—*Vergennes (Vt.) paper.*

What makes a happy life? Knowing that we can smile upon death.



ORIGINAL POETRY.

For the Methodist Protestant.

ON THE DEATH OF A DEAR CHILD.

O like the sweet bud of some favorite flow'r,
That bloom'd in its beauty in Eden's fair bow'r,
Too fair in that garden unnoticed to grow,
'Twas pluck'd on Eve's bosom more sweetly to blow:
So flourish'd our infant in every grace,
That ever was seen in an infantile face;
The bright sparkling beam of his beautiful eye,
Bespoke him a spirit destin'd for the sky;
The soul that look'd through it so sweetly and mild,
Was too fair to bloom in this wild desert wild;
Heav'n saw that the flow'r would for earth be too fair,
So took it to bloom in the Paradise there.

Why weep for our babe! Though consign'd to the grave
Is all we could see of the gift that He gave;
'Twas only the mantle that shrouded the spright,
That now is recalled by the Father of light.
What though the sweet bud had not leave here to bloom,
And the leaves in their freshness fell dead in the tomb?
On the wings of an angel that spirit hath flown,
To bloom in the rays of the Infinite One.
What though on this earth we were never to hear
His voice in sweet melody fall on the ear?
In the musical chorus of sweet virgin souls
His voice in hosannahs harmonious rolls.

Why weep for our babe! 'Twas a happy remove
From this poor friendless world to the regions of love,
O next to the throne he's a pure cherub now,
And a bright crown of glory encircles his brow.
He follows the Lamb where soever He goes,
And eats of the fruit which in Paradise grows;
And drinks of the River that flows from the throne,
And sings a new song unto others unknown.
The Lamb hath redeem'd him with His precious blood,
And he stands without fault in the presence of God:
Mid the pure virgin souls in whose mouth is no guile,
And he wears an eternal unchangeable smile:
A beautiful cherub, O now he doth shine,
And dwells in the mansions of glory divine!
And now with a beautiful eye of light
He gazes for aye on the Infinite.

JOHN.

From the Southern Religious Telegraph.

MISSIONARY HYMN.

Go, ye heralds of salvation,
To earth's farthest regions fly,
Loud proclaim to every nation,
Jesus came from Heav'n to die;
To redeem you,
Jesus came from Heav'n to die.

See the lands in darkness lying,
With no ray of heav'nly light,
There are countless millions dying,
Sinking down to endless night,
Will you leave them
To sink down to endless night?

Break through all the ties that bind you
To your own lov'd native land,
Let the love of Christ constrain you
To obey his last command,
Spread the gospel,
'Tis the Saviour's last command.

On his mighty power relying,
Haste to earth's remotest shore,
To his gracious promise flying
In each dark and trying hour;
Trust his promise,
He'll be with you evermore.

Stay not till the joyful story,
Is to every creature known,
Rest not, till in realms of glory
Ye receive the victor's crown,
Faithful servants,
Ye shall wear the victor's crown.
Fredericksburg, June 15th.

M.

From the Journal of the Flushing Institute.

HYMN AT SUNSET.

The mellow eve is gliding
Serenely down the west;
So every care subsiding,
My soul would sink to rest.

The woodland hum is ringing
The daylight's gentle close;
May angels round me singing,
Thus hymn my last repose.

The evening star has lighted
Her crystal lamp on high;
So when in death benighted,
May hope illumine the sky.

In golden splendor dawning,
The morrow's light shall break;
O! on the last bright morning,
May I in glory wake.

A.

CAMP-MEETINGS FOR THE MARYLAND DISTRICT.

ANNE ARUNDEL CIRCUIT.

White Marsh, July 18th.—Dr. W. W. Wallace, W. Everest, F. Stier, William Kesley, J. W. Porter, Henry Myers, and Dr. Davies.

CAROLINE.

July 19.—N. Dorsey, S. L. Rawleigh, S. Taylor, Wm. Collier, and George D. Hamilton.

WORCESTER.

Snow Hill, July 26.—George D. Hamilton, I. Webster, W. Collier, T. H. Stockton, L. R. Reese, S. L. Rawleigh, N. Dorsey, A. Webster, O. W. Jacobs, and S. Taylor.

QUEEN ANNE'S and TALBOT.

Hibernia, Aug. 2.—Wm. Collier, C. W. Jacobs, N. Dorsey, I. Webster, L. R. Reese, and Dr. Wallace.

DORCHESTER and SUSSEX.

August 2.—Stephen Taylor, S. L. Rawleigh, James Hanson, T. H. Stockton, A. Webster, George D. Hamilton.

REISTERSTOWN CIRCUIT.

August 9.—A. Webster, H. Myers, E. Henkle, W. C. Poole, J. W. Porter, Dr. E. Reese, Jr. W. Sexsmith, Dr. Davies.

KENT CIRCUIT.

August 9.—James Hanson, Dr. Wallace, Wm. Collier, Samuel Rawleigh, C. W. Jacobs.

DISTRICT OF COLUMBIA.

August 15.—William Kesley, L. R. Reese, T. H. Stockton, D. Davies, Eli Henkle, Dr. E. Reese, Jr. A. Webster.

LAUREL.

August 16.—Samuel L. Rawleigh, Stephen Taylor, Wm. Collier, Dr. Wallace, N. Dorsey, G. D. Hamilton.

WILLIAMSPORT.

August 23.—Wm. C. Pool, J. Varden, F. Stier, Wm. Kesley, T. H. Stockton, Hugh Doyle, Dr. E. Reese, Jr. R. T. Boyd, and J. W. Everest.

PIPE CREEK.

August 30.—I. Webster, Wm. Sexsmith, E. Henkle, Dr. Wallace, James Hanson, L. R. Reese, T. H. Stockton, J. Varden, and B. Appleby.

SHIPPENSBURG.

September 6.—R. T. Boyd, James Greuse, W. C. Pool, I. Webster, J. W. Porter, Hugh Doyle, & J. W. Everest.

PRINCE WILLIAM.

Sept. 20.—Dr. E. Reese, Jr. Eli Henkle, L. R. Reese, Thos. H. Stockton, Wm. Sexsmith, H. Myers, and J. W. Everest.

DEER CREEK.

Sept. 27.—J. W. Porter, B. Appleby, F. Stier, Charles W. Jacobs, William Kesley, Dr. Wallace, I. Webster, A. Webster, and R. T. Boyd.

The Unstationed Ministers and Preachers of the Methodist Protestant Church, are affectionately requested to attend the Camp-meetings—it is hoped they will be able to comply with this request. It is very desirable, that the brethren, who have been appointed to attend the above Camp-meetings, should be on the ground at the commencement of the meeting.

J. S. REESE.

President Maryland District.

June 12, 1833.

The Itinerant Ministers and Preachers of the Methodist Protestant Church, generally, are authorized Agents for this Paper and the sale of Books published under the arrangements of the General Convention. Also the following persons:—

MARYLAND.

Chestertown, W. S. Greenwood.
New Market, Fred. county,
Al Barney,
Westminster, Frederick county,
Jacob Reese.
Fredericktown, John Gephart,
Brookville, Rev. Thos. McCormick,
Rock Hill, Kent. co. Wm. Copper,
Reister's town, Rev. A. Webster,
Sam's Creek, D. W. Nail,
Walkersville, Daniel Ourland.

VIRGINIA.

Chuckatuck, John D. Day.
Buckingham, C. H. Jesse Hollman.
Harrisonburg, Henry Tutwiler.
Lynchburg, Rev. Dr. Holcombe,
Matthews, C. H. Rev. Miles King.
Petersburg, D. Arcey Paul.
Brunswick co. Rev. E. Dromgoole,
Burgess's Store, Rev. B. Burgess,
Princess Anna C. H., J. J. Burroughs.
Hampton, Rev. John S. Westwood.
Physic Spring, Buckingham co.
Rev. L. Walker.

Wm. Stier, Rev. G. A. Reed.
Fruit town, Samuel Kramble.
Suffolk, Arthur Smith.
Suffolk, G. O. F. Andrews.
Sharksburg, Rev. Elias Bruen.

DISTRICT OF COLUMBIA.

Washington, P. M. Pearson.
Alexandria, Thomas Jacobs.

PENNSYLVANIA.

Philadelphia, Rev. J. Smith.
Village Green, Del. co. F. Price.
Union Town, Mr. Roberts.
Pittsburg, Rev. Charles Avery.
Kensington, Rev. H. R. Harrold.
Concord, J. Pumroy.
Martinsburg, Wm. Bowen.
Carlisle, James H. Devor.
Washington, J. L. Sands.
Union Town, John Phillips.
Harrisburg, Philip Ensinger.

DELAWARE.

Seaford, Rev. Dr. Wm. Morgan.

NEW YORK.

New York, I. A. Easter.
Rev. George Thomas.
Pinkney, Lewis co.
Rev. J. B. Goodanough.
Utica, Rev. M. Burdge.
Peekskill, A. J. Piercy.
Albany, C. Hepinstall.
Cherry Valley, Otsego co. J. Wells.
Honey Lake, Richmond, Dr. James Covell.

NEW JERSEY.

Pemberton, Burlington co.
Rev. Samuel Budd.

OHIO.

Cincinnati, Wm. L. Chappell.
Deersville, Charles Lukens.
New Ark, Wm. M'Colm,
Alexander Woodrow.
Zanesville, O. White.
Springfield, Rev. Saul Henkle.

KENTUCKY.

Bowling Green, James D. Hines.
Hopkinsville, O. Wilkinson.

NORTH CAROLINA.

Mount Prospect, Exhum Lewis.
Hillsborough, R. L. Cook.
Greensboro. Guilford co.
Rev. John Coe.
Plymouth, Washington co.
Joseph S. Norman.

Raleigh J. Grant.
Dancy's Store, Rev. Thos. Moore.
Enfield, Benjamin Hunter.
Rock Creek, Rev. Alex. Allbright.

SOUTH CAROLINA.

Georgetown, Rev. A. Pearisoy.
Camden, Rev. John A. Russell.

GEORGIA.

Covington, Newton co.
Rev. Aaron G. Brewer,
Charles Kennon.
Elberton, Rev. Ethel Tucker.
Wrightsboro, Columbia co.
Robert M'Corkes.

Macon, Rev. Charles Williamson.
Hebron, R. Blount.
Wrightsboro, Rev. Charles Evans.
Madison, J. L. Moody.

Rev. J. K. Lowry, Rain's Store.

TENNESSEE.

Clear creek, Edmund D. Tarver.
Dr. Wm. B. Elgin.
Franklin, Rev. C. H. Hines.
Civil Order, Rev. James Williams.

ALABAMA.

Canton, B. Higginbotham.
Greensborough, Rev. Dr. J. Meek.
Tuscaloosa, Dr. Samuel M. Meek.
Florence, James H. Weakley.

Washington, Antauga co.
Rev. Payton Bibb.

Hazel Green, Madison co.
Rev. David Goodner.

Greenville, Dr. E. H. Cook.

VERMONT.

Bristol, A. H. Otis.
Wallingford, Rev. C. Walker.
Burlington, Rev. N. Gage.
Hinesburg, Daniel Norton.

North Hero, Grand Isle co.
N. Hutchinson.

MASSACHUSETTS.

Weston, Rev. Joseph Snelling.
East Cambridge,
Rev. Thomas F. Norris.

West Wareham, Rev. L. D. Johnson.
Feltonville, Silas Goodnow,
Lowell, W. Wyman.

CONNECTICUT.

Hope Valley, Peter Griffing.
Ridgefield, Rev. J. L. Ambler.

LOUISIANA.

New Orleans, Wm. M. Goodrich,
Wesley Coleman.

ARKANSAS TERRITORY.

Cane Hill, Rev. Jacob Sexton.

MISSISSIPPI.

Eldersville, Jones co.
Rev. John M'Corrick.

UPPER CANADA.

Hamilton, Gore District, John Flanagan.

TERMS

OF THE THIRD VOLUME.

This paper is published weekly, price \$3 per annum payable at the close of the subscription year, in current bank money.

Or two dollars and fifty cents if paid before the first day of July.

PRINTED BY WILLIAM WOODY,

No. 6, S. Calvert-st. Baltimore.